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ASSYRIAN AND BABYLONIAN PRAYERS.¹

Translated by ROBERT FRANCIS HARPER,
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I. PRAYER TO MARDUK.

O, eternal ruler, lord of everything that exists!
To the king whom thou lovest, and whose name thou hast mentioned
(*i. e.*, called to the throne),
Grant that his name (*i. e.*, he) may flourish as seems good to thee.
Guide him on the right path.
I am the prince, thy favorite, the creation of thy hand.
Thou didst create me, and
Thou hast intrusted to me rule over everything.
According to thy mercy, O lord, which thou bestowest on all,
Make me to love thy exalted rule.
Cause the fear of thy divinity to exist in my heart.
Grant to me whatever may seem good to thee,
Since thou hast created my life.

II. PRAYER TO MARDUK.

O Marduk, lord, prince of the gods, almighty prince!
Thou hast created me and intrusted to me the rule over everything.
Like my precious life, I love thy lofty appearance.
On no other sites, except in thy city Babylon, have I built.
Since I love the fear of thy divinity and ponder on thy lordship,
Receive with favor the uplifting of my hand (*i. e.*, my prayer), give ear
to my prayer.
I am the king, the restorer, who maketh thy heart glad,
I am the clever officer who restores all thy cities.
By thy command, O merciful Marduk!
May the house which I have built stand forever.
May I attain old age therein, and be satisfied with a numerous
offspring.
May I receive therein the heavy tribute of the kings of the world, of all
mankind.

¹Nos. III-X differ very little from the translations in my *Assyrian and Babylonian Literature* (Appleton).

From horizon to zenith, at the rising of the sun,
 May I have no enemy. May I have no terrible opponent.
 May my followers rule the world therein forever.

III. PRAYER TO MARDUK.

O mighty, powerful, strong one of Ashur!
 O exalted prince, first-born of Nu-Dim-Mud!
 O Marduk, terrible one, who maketh Eterra to rejoice,
 Lord of Esagila, support of Babylon, lover of Ezida,
 Protector of all living, patron of E-mahtila, renewer of life,
 Protector of the land, benefactor of peoples, far and wide!
 Forever the ruler of the shrines,
 Forever is thy name acceptable in the mouth of the people.
 O Marduk, great lord
 By thy illustrious command, Let me live, let me prosper and
 Let me honor thy divinity!
 When I plan, let me attain (my plan).
 Establish truth in my mouth,
 Put (?) kindness in my heart,
 Return and be established. May they proclaim favors to me!
 May my god stand at my right hand!
 May my goddess stand at my left hand!
 May my god, my benefactor, establish himself at my side,
 To give and to command, to hearken and to show favor!
 Let the word I speak, when I speak, be propitious.
 O Marduk, great lord, command life,
 The life of my life do thou command!
 When I bow myself before thee joyfully, may I be satisfied!
 May Bel be thy light, may Ea make thee to rejoice!
 May the gods of the world be tributary to thee!
 May the great gods please thy heart!

IV. PRAYER TO MARDUK.

O Marduk, lord of countries, terrible one
 Powerful, independent, perfect
 Exalted, lofty, whose cannot be changed

[The next eight lines are too badly broken to translate.]

Lord of the fountains, mountains, and seas, overseer of the mountains,
 Lord of and fortresses, who directeth the course of the rivers,
 Bestower of corn and grain (?), grower of wheat and barley (?), who
 maketh the green herb to spring forth.

Thou createst what god and goddess create, in the midst of their . . .
art thou.

Ruler of the Anunnaki, leader of the Igigi,
Wise one, first-born of Ea, creator of all mankind,
Lord art thou, and like a father and a mother in . . . art thou,
And thou, like the Sun-god, makest light their darkness.

[Twenty-four lines omitted.]

O my lord, stand by me at this time, and hear my cry, pronounce
judgment and determine fate!

The sickness of . . . do thou destroy and the disease of my body do
thou take away.

O my god and goddess, judge mankind and . . .

By command of thy mouth, may no evil approach me, the magic of the
sorcerer and sorceress!

V. PRAYER TO NABU.

O prince, pre-eminent, first-born of Marduk,
O prudent ruler (?), offspring of Çarpanit,
O Nabu, bearer of the tablet of the fate of the gods, director of Esagila,
Lord of Ezida, protector of Borsippa,
Beloved of Ea, granter of life,
Patron of Babylon, protector of the living,
God of inhabited hills (?), of the fortress of the people, lord of temples!
Thy name is . . . in the mouth of the people, O Shedu!
Son of the great prince, Marduk, in thy mouth is truth!
In thy illustrious name, by command of thy great divinity,
I, So-and-so, son of So-and-so, who am grievously ill, thy servant,
Whom the hand of the demon and the poison of . . .

May I live and prosper . . .

Establish truth in my mouth,

Put (?) kindness in my heart,

Return and be established. May they proclaim favors to me!

May my god stand at my right hand!

May my goddess stand at my left hand!

May the favorable Shedu, the favorable Lamassu . . . with me!

[The following lines are too badly broken to be translated.]

VI. PRAYER TO BAU.

O Bau, mighty mistress, merciful mother, who dwellest in the brilliant
heavens!

I beseech thee, my mistress, stand and hearken unto me ;
 I have sought thee, I have turned to thee, like the garment (?) of my
 god and goddess have I seized thy garment (?),
 Since to pronounce judgments, to determine destinies,
 To raise to life, to grant prosperity belongs to thee;
 Since thou knowest to protect, to benefit, and to save,
 O Bau, mighty mistress, merciful mother,
 Among the many stars of the heavens,
 [My mistress], I have turned to thee, I have given heed.
 Accept from me the upuntu plant and receive my supplication.
 [May I send thee] to my god who is angry, to my goddess who is
 angry with me ;
 [To the god of my city] who is wroth and enraged with me
 O Bau, mighty mistress, at the word of thy exalted command, which
 in Ekur [cannot be altered],
 And thy eternal grace which [changeth not],
 Let my wrathful god return, let my angry goddess
 Let the god of my city [return] who is wroth with me and whose heart
 is enraged with me,
 Let him who is angry be at rest, him who is enraged [be pacified] !
 O Bau, mighty mistress, thou dost hold
 To Marduk, king of the gods, my merciful lord
 Broad is thy protection, great is thy compassion
 The gift of favor and life do thou [bestow on me].
 May I gladden thy heart ; may I bow in humility before thee !

VII. PRAYER TO NERGAL.

O mighty lord, exalted, first-born of NU.NAM.NIR,
 Chief of the Anunnaki, lord of battle,
 Offspring of KU.TU.SHAR, the great queen,
 Nergal, most powerful of the gods, beloved of NIN.MIN.NA !
 Thou art brilliant in the bright heavens, lofty is thy position ;
 Thou art great in the underworld and the benefactor of its
 With Ea in the assembly of the gods, inscribe thy counsel.
 With Sin in the heavens, thou seekest all things.
 Bel, thy father, hath given thee the Black-headed people, all living
 creatures.
 The cattle of Nergal, created things, he hath placed in thy hands,
 I, So-and-so, the son of So-and-so thy servant !
 The of god and goddess are laid upon me !

Raid and destruction are in my house.
 Because thou art kind, I have turned to thy divinity.
 Because thou art forgiving, I have sought for thee,
 Because thou dost look with favor
 Because thou art merciful, I have stood before thee!
 Look with true favor upon me and hearken to my cry.
 May thy angry heart be at rest!
 Absolve my sin, [free me from] my iniquity
 O angry god and angry goddess
 Let me proclaim thy greatness! let me bow in humility before thee!

VIII. PRAYER TO NINIB.

O mighty son, first-born of Bel,
 Powerful, perfect, offspring of Esharra,
 Clothed with terror, filled with violence!
 Great storm, whose attack cannot be withstood,
 Mighty is thy station among the great gods.
 In Ekur, the festival house, exalted is thy head,
 And Bel, thy father, hath granted thee
 That the commands for all the gods be intrusted to thy hand.
 Thou pronouncest judgments for mankind.
 Thou guidest aright the one without a guide, the one who is in need.
 Thou takest the hand of the weak, thou liftest up the one who is not
 strong.
 Thou bringest back the body of him who has been sent down to the
 lower world.
 Thou absolvest from sin the one who has sinned.
 Thou speedily bringest into favor the one with whom his god is angry.
 O Ninib, chief of the gods, a warrior art thou!
 I, So-and-so, son of So-and-so, whose god is So-and-so, whose goddess
 is So-and-so,
 Have bound for thee a cord have I offered thee;
 I have offered thee tarrinnu, a goodly odor.
 I have poured out for thee mead, a drink made from grain.
 May the gods of Bel stand with thee!
 May the gods of Ekur stand with thee!
 Look with true favor upon me and hearken to my cry,
 Receive my supplication and accept my prayer,
 Let my words be acceptable unto thee,
 Turn with favor toward me, thy worshiper.

Thy face have I beheld, may I attain prosperity.
 O thou who lookest with favor, look with true favor upon me.
 Absolve my sin, free me from my iniquity.
 Remove my disgrace, and cast from me my transgression.
 May my gods and goddesses command me and may they declare my
 good fortune!
 May I gladden thy heart, may I bow in humility before thee!

IX. PRAYER TO THE SUN-GOD.

O Shamash, great lord, whom I ask, with true grace answer me!
 From this day, the third day of this month, Iyyar, to the eleventh day
 of Ab of this year—
 A period covering one hundred days and one hundred nights—is a
 set time for priestly activity. In this set time
 Will Kashtariti with his soldiers, or the soldiers of the Gimirri,
 Or the soldiers of the Medes, or the soldiers of the Manni, or any
 enemy, as many as there are,
 Have success with their plans? Will they, either by overthrow, or by
 might,
 Or by contest, battle, and war, or by cutting through, or by making
 breaches with ipal and kupal,
 Or by battering-rams, or by war-engines, or by famine,
 Or by mention (?) of the names of god and goddess, or by friendly
 speech and friendly advances,
 Or by any work of diplomacy, such as is used in the taking of a city,
 Seize the city Kishassu, will they make entrance into that city Kishassu,
 Will their hands capture that city Kishassu,
 Will it fall to their hands? Thy great divinity knows.
 Is the taking of that city Kishassu by the hand of any enemy, as many
 as there are,
 From this day to the day of the time set by me, by command or by
 order of thy great divinity,
 O Shamash, great lord, commanded, determined? Will one see it,
 will one hear it?
 Heed not what may come after my set time! Heed not that their
 hearts plan against (?) and . . . !
 Heed not that they bring about a massacre and a raid on their field!
 Heed not what the chief offering of this day may be, whether good or
 bad; a stormy day on which it rains!
 Heed not that something unclean may have produced uncleanness at
 the place of vision and rendered it unclean!

Heed not that the lamb of thy divinity, which is looked upon for vision,
be imperfect and with blemish!

Heed not that he who touches the forepart of the lamb may have put
on his garment for sacrifice as arshati, or have

Eaten, drunk, or rubbed upon himself something unclean, (or) may
have bent (?), pressed (?), and put down the kun of the hand!

Heed not that in the mouth of the son of the seer, thy servant, a word
may have been passed over in haste!

So or so I ask thee, O Shamash, great lord,

Whether from this day, the third day of this month Iyyar, to the elev-
enth day of Ab of this year,

Kashtariti with his soldiers, or the soldiers of the Gimirri, or the soldiers
of the Manni,

Or the soldiers of the Medes, or any enemy, as many as there are,

Will seize that city Kishassu, will they make entrance into that city
Kishassu,

Will their hands capture that city Kishassu, will it fall to their hands?

[Here follow omens.]

On account of this lamb, grant assistance, and true grace, auspicious (?)
appearances (?),

. . . . favors bringing good fortune—the command of the mouth of
thy great divinity—

Grant that I may see!

May it come unto thy great divinity, O Shamash, great lord, and may
it (thou) answer with an oracle!

[Here follow omens.]

X. PRAYER TO THE SUN-GOD.

O Shamash, great lord, whom I ask, with true grace answer me!

Dur-Bel, a fortress of Esarhaddon, king of Assyria, which lies on the
border

Of the Manni, and which the Manni have taken and hold as their own—

May the rab-shak, with soldiers, horses, forces, as many as he
wishes,

March to retake that city Dur-Bel! By contest,

Battle or war, or by friendly speech and friendly advances,

Or by famine, hunger, or distress (?)

Or by might, by cutting through, by tearing down (?) the wall,

Or by battering-rams or by lulimiti, or

By mention (?) of the names of god and goddess, or by any work of diplomacy, such as is used in the taking of a city,

Will the forces of Esarhaddon, king of Assyria, seize that city Dur-Bel?

Will that city Dur-Bel fall to their hands?

Thy great divinity knows. Will one see it, will one hear it?

Heed not what the chief offering of this day may be, whether good or bad!

Heed not that something unclean may have produced uncleanness at the place of vision and rendered it unclean!

Heed not that in this place something unclean may have been looked upon for vision!

Heed not that an unclean AZAG may have touched the sacrifice, or that something may have been done to the sacrifice!

Heed not that the lamb of thy divinity, which is looked upon for vision, be imperfect and with blemish!

Heed not that he who touches the forepart of the lamb may have put on his garment for sacrifice as arshati, or have

Eaten, drunk, or rubbed upon himself something unclean, or may have bent (?), pressed (?), and put down (?) the kun of his hand!

Heed not that in the mouth of the son of the seer, thy servant, a word may have been passed over in haste!

So or so I ask thee, O Shamash, great lord.

When the forces of Esarhaddon, king of Assyria, march

To retake Dur-Bel, the fortress which lies on the border of the Manni,

And that city Dur-Bel falls to their hands,

On account of this lamb grant assistance, and true grace, auspicious (?) appearances (?)

. . . . favors bringing good fortune—the command of the mouth of thy great divinity—

Grant that I may see!

May it come unto thy great divinity, O Shamash, great lord, and may it (thou) answer with an oracle!